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An outline of the progress of the discussion will prove the best means for laying before the reader the importance of the subject and of Dr. Hatch's contribution to it. Two extremes are selected, the Sermon on the Mount and the Nicene Creed. How did the church pass from the one to the other? The change of spirit is coincident with a change in soil and the presence of a new element, Hellenism. The method employed by the author is to examine the Ante-Nicene Greek thought which is ample and the Post-Nicene Christian thought which is also ample and then correlate antecedents and consequents. So much for introduction. The Second Lecture considers Greek Education, the characteristic element of the Greek world into which Christianity came, and to note its influence. The Third Lecture discusses Greek and Christian Exegesis, the Fourth, Greek and Christian Rhetoric. These disclose respectively the influence of the Greek allegoric temper upon the Christian biblical exegesis and of the Sophistic Methods upon Christian preaching. In Lecture Fifth the same comparisons are pursued in respect to Philosophy; and the Greek tendencies to define, and to speculate are shown to have had disastrous results in Christian thinking. Ethics is the subject of the Sixth Lecture, and the substitution of the Ethics of Roman law for those of the Sermon on the Mount is exhibited. Lectures seven to nine discuss Theology from the Jewish and Greek standpoints and are packed full of important material but not so new and striking as in the other lectures. A most novel and impressive chapter is that upon the Influence of the Greek Mysteries on Christian Usages showing how secret and elaborate ceremonials gradually took the place of the open and simple primitive Christian customs. Lectures eleven and twelve are summaries of the whole—the first considers the incorporation of Christian ideas as modified by Greek into a body of doctrine and the second the transformation of the basis of Christian union and the putting of Doctrine into the place of Conduct.

We cannot overestimate the importance of this whole discussion. No student of the Bible, of Church history, of religious thought, of Christian Theology can pass it by. It contains errors of analysis and inadequacies of generalization, no doubt; the author acknowledges his liability to mistake in these directions. But the method is scientific and the question at issue is real and essential. Dr. Hatch's work will endure and form the basis of future investigations which will change for the better (because the simpler and more original) the face of the past and, let us hope, the direction of Christian thinking and action for the future.

The Gods of Greece.

Studies of the Gods in Greece at certain Sanctuaries recently excavated. Being eight lectures given in 1890 at the Lowell Institute. By Louis Dyer, B. A. Oxon. New York: MacMillan and Co. Pp. 457. Price \$2.50.

The modern methods in the study of religious problems receive a fine illustration from this treatise of Mr. Dyer. He bases his conclusions and descriptions mainly upon the results of excavation and only secondarily upon the testimony of literature and tradition. The spade and the pick which have been so busy in the last two decades in old Greece have unearthed not only ancient temples but also votive offerings, statues and other such materials which throw light upon the literary remains, correcting traditions, enlightening dark passages in ancient writings and making it possible to construct almost a living representation of the various and diversified cults of those times.

This new scientific work which has brought us face to face with the ancient life has given a very different idea of the Greek religion; it has disclosed almost a new chapter in its history; it has thrown a new light upon its meaning and scope. The old views of Greek religion as made up of the worship of moral uncleanness and the love of sensuous beauty have been done away with. A juster estimate of the high regard for goodness entertained by the Greek worshippers has succeeded to such inadequate views. The great popular worship of Demeter and Dionysus, the high and lofty mysteries of Eleusis,—almost unrecognized in our consideration of this old paganism hitherto—immeasurably exalt our conceptions of their religious character. Such truthful conceptions will not harm us as believers in Christianity but only aid us in recognizing both God's presence among and love to those outside the Chosen People and also the real superiority of His special and unique work in Israel and Christianity.

The student will, as we have noted, find the latest and best materials for such a study in Mr. Dyer's volume. It consists of lectures delivered at the Lowell Institute, enriched by notes, plans and appendices. It may be commended to all who wish to gain this new conception of the beauty of old Greek religious life. The book is beautifully printed and well indexed.

Gerhart's Theology.

Institutes of the Christian Religion. Vol. I. Introduction and Theology Proper. By Emanuel V. Gerhart, LL. D. New York: A. C. Armstrong and Son. Pp. xxvii., 754. Price, \$3.00.

The pages of the *STUDENT* do not admit of a detailed, or indeed any, examination of a system of theology so-called except so far as it exhibits the use of the Bible in its construction. Attention is called, therefore, to the biblical point of view of Dr. Gerhart's new volume which claims to be the first in this country to occupy its peculiar standpoint. The author says in his preface: "The evangelical Christianity of the nineteenth century is distinguished by the extraordinary force with which the Holy Spirit has been fastening the eyes of the Church and the world upon Jesus Christ." "Theologians on the continent of Europe have taken the lead in producing systems of theology constructed from His divine-human Personality as the fundamental principle." "But thus far no system of theology, developed from the Christ-idea as its standpoint, of American or English authorship, has greeted the Church." "Whilst it does not undervalue the decided progress in several branches of theology achieved by the heroes of the Reformation, this work is in sympathy with the Christological trend of the Christian sentiment and scholarship of our age. It is an earnest effort to make answer to the call for a doctrinal system in which Jesus Christ stands as the central truth; not only as the instrument of redemption and salvation, but also as the beginning and end of revelation." An introduction, written by Dr. Schaff, declares that "A theology constructed on the metaphysical doctrine of premundane decrees, or on the absolute sovereignty of God, is out of date. It did good service in the seventeenth century, but does not satisfy the wants of the nineteenth. Every age must produce its own theology." And in the body of work we read as follows concerning the Bible: "Hebrew Monotheism, the Mosaic economy, the schools of the prophets and the Davidian dynasty are so many different stages in a divine-human history whose characteristics all developed from the indestructible vitality latent in the Messianic idea. This idea is the key to a right